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THE WORDS OF CHRIST.

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1847.

THE

WORDS OF CHRIST,

FROM

THE NEW TESTAMENT.

EMMANUEL: GOD WITH US.
S. Matt. i. 23.

FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD.
S. John iii. 34.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,
111 WASHINGTON STREET.
1847.

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COMPILER'S NOTICE.

THE principles upon which this work has been arranged are perfectly simple. There has been no effort made to separate our Lord's words from all the circumstances with which they were connected at the time He uttered them; there has been no right assumed to make any arbitrary division of His conversation or His discourse. All that is here attempted is the separation of the words of Christ from any other words not essentially belonging to them, in order that the image they bring before our eyes, and the reflection they bring out from our hearts, might be undisturbed, even by the incidents or the remarks which are joined to them in the Gospels.

Wherever it has been found natural, the different accounts of the same discourse have been harmonized, and often to the neglect of merely verbal differences. Any such changes or interruptions made will be indicated by the insertion of a double period (. .) in the text. But so strong has been the desire to preserve our Lord's words in their common connection, that all plans of harmonizing or dividing have been abandoned, where alteration or separation seemed unreasonable. In such places, the chief subject of the words standing together has determined their position in this volume. The account of one Gospel has been sometimes taken by itself, instead of joining the accounts of different Gospels, especially where any endeavour to connect different accounts would have necessarily resulted in mere repetition. The beauty of our Lord's

language is perfect in its own simplicity, and it is to simplicity, at least, that this compilation must adhere. The interference with the common order of the Gospels, which the compiler has allowed himself to make, has been for the sake of rendering the words of Jesus clearer in connection, and therefore clearer in meaning. The whole plan will explain itself by means of the marginal references, which are for every word which the text and the margin contain, and for every account, here inserted or not inserted, in which our Lord's words are to be found.

Yet even this simple arrangement is one, of course, that has suggested itself to an individual mind, and that to some other minds may be imperfect. Whether, as an arrangement, it be approved or disapproved, it is still hoped that the main object of the work will be gained, in so presenting the words of Christ, that they may seem more directly addressed to every one who finds them here by themselves, than when they are read only as a part of the Gospel history. The single purpose of the compiler is, to aid any persons into whose hands this book may fall towards a nearer comprehension and a fuller love of Him like whom "never man spake," and whose "speech" is the clearest light by which we live.

"Our mirror is a blessed book,
Where out from each illumined page
We see one glorious Image look,
All eyes to dazzle and engage."

KEBLE.

So far, therefore, as this is a right transcript from the "Testament of our Lord and Saviour Jesus Christ," it may be called a Christian work, and may be offered to Christians in humility and good-will, akin to the reverence and affection with which it has been accomplished.

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THE MESSIAH.

How is it that ye sought me ? wist ye not that I must be about my Father's business ?

Joseph and his mother found him in the temple.

S. Luke ii. 43, 46, 49.

Woman, what have I to do with thee ? mine hour is not yet come. .

Fill the water-pots with water. . Draw out now, and bear unto the governor of the feast.

Jesus was called to a marriage in Cana. The mother of Jesus saith, They have no wine.

He saith unto the servants

S. John ii. 1, 2, 3, 4, 7, 8.

He that believeth on me believeth not on me, but on Him that sent me : and he that seeth me seeth Him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the

last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

S. John xii. 44—50.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

S. Matt. xi. 27.
S. Luke x. 22.

What think ye of Christ? Whose Son is he? . How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The LORD said unto my Lord, Sit thou on my right hand till I make thine enemies my footstool. David therefore himself calleth him Lord, and whence is he then his son? . How then doth David in spirit call him Lord?

S. Matt. xxii. 42, 43—45.
S. Mark xii. 35—37.
S. Luke xx. 41—44.

My Father worketh hitherto, and I work. . Verily, verily, I say unto you, the Son can

do nothing of himself, but what he seeth the Father do : for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that Himself doeth : and He will shew him greater works than these, that ye may marvel. . If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say that ye might be saved. He was a burning and a shining light ; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father Himself which hath sent me hath borne witness of me. Ye have neither heard His voice at any time nor seen His shape. And ye have not His word abiding in you : for whom He hath sent, him ye believe not. Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. And ye will not come to me that ye might have life. I receive not

honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

S. John v. 17—20, 31—47.

Jesus sat on the well. There cometh a woman of Samaria to draw water.

Give me to drink. . If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. .

The woman answered, I have no husband.

Go call thy husband, and come hither. . Thou hast well said, I have no husband: for thou hast had five husbands; and he whom

thou now hast is not thy husband: in that saidst thou truly. .

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth. .

The woman saith, I know that Messias cometh.

S. John iv. 6, 7, 10, 13—14, 16, 17—18, 21—24, 25, 26.

I that speak unto thee am he.

Then came the Jews round about him, in the temple, and said unto him, If thou be the Christ, tell us plainly.

I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. .

Then the Jews took up stones to stone him.

Many good works have I shewed you from my Father; for which of these works do ye

stone me ? . Is it not written in your law, I said, ye are gods ? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken ; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in Him.

S. John x. 23, 24, 25 —30, 31, 32, 34 — 38.

The chief priests and elders came unto him, and said, By what authority doest thou these things? And Jesus answered,

I also will ask you one thing, which, if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men ? . Answer me. . Neither tell I you by what authority I do these things.

They said, We cannot tell.

But what think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, Sir ; and went not. Whether of them twain did the will of his father ? . Verily, I say unto you, that the publicans

and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? He will come and destroy the husbandmen, and will give the vine-

yard unto others. . Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

S. Matt. xxi. 23, 24, 25, 27, 28—40, 42—44. *S. Mark* xi. 29—30, 33. xii. 1—11. *S. Luke* xx. 3—4, 8, 9—18.

Jesus began to say unto the multitudes concerning John,

What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

And from the days of John the Baptist until now, the kingdom of heaven suffereth

violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear.

But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

S. Matt. xi. 7—19. *S. Luke* vii. 24—28, 31—35.

He came to Nazareth where he had been brought up.

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. . Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city

of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian. .

S. Luke iv. 16, 23—27.

They were offended at him.

A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

S. Mark vi. 3, 4. *S. Matt.* xiii. 57.

About the midst of the feast Jesus went up into the temple, and taught.

My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory : but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law. Why go ye about to kill me ? . I have done one work, and ye all marvel. Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the fathers ;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ? Judge not according to the appearance, but judge righteous judgment. .

Ye both know me, and ye know whence I

am: and I am not come of myself, but He that sent me is true, whom ye know not. But I know Him, for I am from Him, and He hath sent me. . Yet a little while am I with you, and then I go unto Him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. .

In the great day of the feast, Jesus stood and cried

If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

S. John vii. 14, 16—19, 21—24, 28—29, 33—34, 37—38.

Then spake Jesus again unto them

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. . Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. . Ye neither know me nor my Father: if ye had known me, ye should have known my Father also. .

I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come. . Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, ye shall die in your sins. . Even the same that I said unto you from the beginning. I have many things to say, and to judge of you : but He that sent me is true ; and I speak to the world those things which I have heard of Him. . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And He that sent me is with me : the Father hath not left me alone ; for I do always those things that please Him. .

If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free. . Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no

peace in you. I speak that which I have seen with my Father, and ye do that which ye have seen with your father. . If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. . If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. .

I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man

keep my saying, he shall never see death. . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him and keep His saying. Your father Abraham rejoiced to see my day: and he saw it and was glad. . Verily, verily, I say unto you, before Abraham was, I am.

S. John viii. 12, 14 18, 19, 21, 23—24, 25—26, 28—29, 31—32, 34—38, 39—41, 42—47, 49—51, 54—56, 58.

The Jews said unto him, What sign shewest thou?

Destroy this temple, and in three days I will raise it up.

S. John ii. 18, 19.

The Pharisees desired a sign from heaven.

When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?. Why doth this generation seek after a sign?

S. Matt. xvi. 1, 2—3.
S. Mark viii. 12.

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three

days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

S. Matt. xii. 39—42. xvi. 4. *S. Luke* xi. 29—32.

He saw a man which was blind from his birth. And his disciples asked him, Master, who did sin, this man or his parents, that he was born blind?

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. .

He anointed the eyes of the blind man.

Go wash in the pool of Siloam. .

He went his way, therefore, and washed, and came seeing.

Dost thou believe on the Son of God? . Thou hast both seen him and it is he that talketh with thee. .

Jesus found him.

For judgment I am come into the world; that they which see not might see, and that they which see might be made blind. .

And some of the Pharisees said unto him, Are we blind also?

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

S. John ix. 1, 2, 3—5, 6, 7, 35, 36, 37, 39, 40, 41.

The Pharisees said unto him, Behold, thy disciples do that which is not lawful on the sabbath day.

Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. . The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath.

S. Matt. xii. 2, 3–8.
S. Mark ii. 25—28.
S. Luke vi. 3—5.

When they came nigh to Jerusalem.

Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. .

They brought the colt to Jesus, and he sat upon him. And they that went before, and they that followed, cried Hosanna. He answered the Pharisees.

I tell you that if these should hold their

He beheld the city and wept over it.

peace, the stones would immediately cry out. . If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. . Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

The children crying in the temple and saying, Hosanna to the Son of David.

S. Mark xi. 1, 2—3, 7, 9.
S. Luke xix. 30—31, 40, 41, 42—44.
S. Matt. xxi. 2—3, 15, 16.

Jesus found in the temple those that sold.

Take these things hence: make not my Father's house a house of merchandise. .

S. John ii. 14, 16.

Is it not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves.

S. Mark xi. 17.
S. Matt. xxi. 13.
S. Luke xix. 46.

Jesus began to preach

Repent; for the kingdom of heaven is at hand. . The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

S. Matt. iv. 17.
S. Mark i. 15.

He opened the book where it was written,

The Spirit of the Lord is upon me, because

he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . This day is this Scripture fulfilled in your ears.

S. Luke iv. 17, 18—19, 21.

THE TEACHER.

I MUST preach the kingdom of God to other cities also, for therefore am I sent. . Let us go into the next towns, that I may preach there also.

S. Luke iv. 43.
S. Mark i. 38.

What seek ye ? . Come and see. .

Jesus saw two following.

Thou art Simon the son of Jona : thou shalt be called Cephas ; which is, by interpretation, a stone. .

One of the two findeth his brother Simon, and brought him to Jesus.

Follow me. .

He findeth Phillip.

Behold an Israelite indeed, in whom is no guile ! . Before that Philip called thee, when thou wast under the fig-tree, I saw thee. . Because I said unto thee, I saw thee under the fig-tree, believest thou ? Thou shalt see greater things than these. . Verily, verily, I say unto you, hereafter ye shall see heaven

Jesus saw Nathanael coming.

open, and the angels of God ascending and descending upon the Son of man.

S. John i. 38, 39, 40, 41, 42, 43, 47, 48, 49, 50, 51.

He entered into one of the ships, which was Simon's.

Launch out into the deep, and let down your nets for a draught. . Fear not: from henceforth thou shalt catch men. . Come ye after me, and I will make you to become fishers of men.

S. Luke v. 3, 4, 9, 10.
S. Mark i. 17.
S. Matt iv. 19.

He saw Matthew.

Follow me.

S. Matt. ix. 9.
S. Mark ii, 14.
S. Luke v. 27.

Unto another.

Follow me. .

He said, Lord, suffer me first to bury my father.

Let the dead bury their dead: but go thou and preach the kingdom of God. .

Unto another, also.

No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

S. Luke ix. 59, 60, 61, 62.
S. Matt. viii. 22.

They brought unto him infants, but his disciples rebuked them.

Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

S. Luke xviii. 15, 16 — 17.
S. Matt. xix. 14.
S. Mark x. 14 — 15.

The first of all the commandments is,

Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. . On these two commandments hang all the law and the prophets.

S. Mark xii. 29–31. *S. Matt.* xxii. 37–40.

He went up into a mountain and taught

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be ex-

ceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and

Pharisees, ye shall in no case enter the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Vain fellow.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And

if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : but I say unto you, swear not at all : neither by heaven ; for it is God's throne : nor by the earth ; for it is His footstool : neither by Jerusalem ; for it is the city of the great King : neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before

men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven,

hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your

heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe

you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye: and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot

bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

S. Matt. v. 1, 2, 3—48. vi. 1—34. vii. 1—27.

And he lifted up his eyes on his disciples.

Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

S. Luke vi. 20—26.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

S. Luke xii. 58—59.

Whosoever putteth away his wife, and mar-

rieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery. *S. Luke* xvi. 18.

But I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. *S. Luke* vi. 27—36.

When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

S. Luke xi. 2—4.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light.

S. Luke xi. 33—36.

Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How

much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why take ye thought for the rest ? Consider the lilies how they grow. They toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more will He clothe you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. *S. Luke* xii. 22—34

Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned :

forgive, and ye shall be forgiven : give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. .

And he spake a parable unto them.

Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master : but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit : for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good ; and an evil man out of the evil treasure of his heart bringeth forth

that which is evil: for of the abundance of the heart his mouth speaketh. *S. Luke* vi. 37 — 45.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? *S. Luke* xi. 5 — 13.

And why call ye me Lord, Lord, and do

not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

S. Luke vi. 46—49.

Great multitudes were gathered together unto him.

Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold,

some thirty-fold. Who hath ears to hear, let him hear. .

The disciples said, why speakest thou in parables?

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. .

Know ye not this parable? and how then

will ye know all parables ? . Hear ye therefore the parable of the sower. . The seed is the word of God. . The sower soweth the word. . When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word ; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty. . That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. .

S. Matt. xiii. 2, 3—9, 10, 11—23.
S. Mark iv. 3—9, 11—20.
S. Luke viii. 5—8, 10—15.

The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and

sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. *S. Matt.* xiii. 24—30.

So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. *S. Mark* v. 26—29.

Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? . The kingdom of heaven is like to a

grain of mustard-seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

S. Mark iv. 30—32. *S. Matt.* xiii. 31—32. *S. Luke* xiii. 18—19.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. .

S. Matt. xiii. 33. *S. Luke* xiii. 20—21.

Jesus sent the multitude away, and his disciples came unto him.

He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field ; the which, when a man

hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth. .

Have ye understood all these things ? . Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ? For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. . Take heed what ye hear : with what measure

S. Matt. xiii. 36, 37—50, 51, 52.

ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

S. Mark iv. 21—25.
S. Luke viii. 16—18.

A lawyer stood up, saying, Master, what shall I do to inherit eternal life?

Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself.

He said unto Jesus, And who is my neighbour?

What is written in the law? How readest thou? Thou hast answered right: this do, and thou shalt live.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take

care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which, now, of these three, thinkest thou, was neighbour unto him that fell among the thieves? . Go and do thou likewise.

S Luke x. 25, 26, 27, 28, 29, 30—36, 37.

One said, Master, speak to my brother, that he divide the inheritance with me.

Man, who made me a judge, or a divider over you? . Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. . The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God.

S. Luke xii. 13, 14, 15, 16—21.

Why callest thou me good? there is none good but one, that is, God: but if thou wilt

One came and said, Good Master, what good thing shall I do that I may have eternal life?

enter into life, keep the commandments. . Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself. . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. .

The young man saith, What lack I yet?

But the young man went away sorrowful. Then said Jesus unto his disciples,

Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. . Children, how hard is it for them that trust in riches to enter into the kingdom of God. . And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. . With men this is impossible, but with God all things are possible.

S. Matt. xix. 16, 17, 18—19, 20, 21, 22, 23—24, 26. *S. Mark* x. 18—19, 21, 23, 24—25, 27. *S. Luke* xviii. 19—20, 22, 24—25, 27.

There went great multitudes with him.

If any man come to me and *hate not* his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after

[love not less]

he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be my disciple.

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

S. Luke xiv. 26 – 35.

He went into the house of one of the chief Pharisees to eat bread.

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee,

Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. .

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed : for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just. .

A certain man made a great supper, and bade many : and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife ; and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry,

said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

S. Luke xiv. 1, 8—11, 12—14, 16—24.

He saith unto his disciples,

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

S. Matt. ix. 37—38.

These twelve Jesus sent forth

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his

meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, . for a testimony against them. . Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children

shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a

disciple, verily, I say unto you, he shall in no wise lose his reward.

S. Matt. x. 5—42.
S. Mark vi. 10—11.
S. Luke ix. 3—5.

Come ye yourselves apart into a desert place, and rest a while.

And the apostles gathered themselves unto Jesus.

S. Mark vi. 30, 31.

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.

The Lord appointed other seventy also.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of

your city, which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable, in that day, for Sodom than for that city. . He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth Him that sent me. .

Woe unto thee, Chorazin ! woe unto thee Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

S. Luke x. 1, 2—16.
S. Matt. xi. 21—24.

And the seventy returned with joy.

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power

of the enemy ; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. .

Jesus rejoiced in spirit.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father ; for so it seemed good in thy sight. .

And he turned unto his disciples.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

S. Luke x. 17, 18—20, 21, 23—24.
S. Matt. xi. 25—26.

He began to say unto his disciples,

Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye

shall fear : fear him, which, after he hath killed, hath power to cast into hell ; yea, I say unto you, fear him. Are not five sparrows sold for two farthings ? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore : ye are of more value than many sparrows.

Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God : but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : for the Holy Ghost shall teach you in the same hour what ye ought to say. .

I am come to send fire on the earth, and what will I if it be already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, nay ; but rather division :

for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. .

He said also to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

S. Luke xii. 1—12, 49—53, 54—57.

What was it that ye disputed among yourselves by the way? . If any man desire to be first, the same shall be last of all, and servant of all. . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child

They had disputed who should be the greatest. . He called the twelve.

And he took a child and set him in the midst of them.

in my name receiveth me. . And whosoever shall receive me receiveth Him that sent me: for he that is least among you all, the same shall be great. .

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. .

S. Mark ix. 33, 34, 35, 36, 37, 42—50.
S. Matt. xviii. 3–9.
S. Luke ix. 48.

Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and

whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For when two or three are gathered together in my name, there am I in the midst of them. .

Peter said, Lord, how oft shall I forgive my brother? till seven times?

I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying,

Have patience with me and I will pay thee all. And he would not: but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

S. Matt. xviii. 10—20, 21, 22—35.

Also unto his disciples,

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then that steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am

ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own. No servant can serve two masters: for

either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. .

The Pharisees derided him.

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he

cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

S. Luke xvi. 1—13, 14, 15—17, 19—31.

It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were

hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him. .

And the apostles said unto the Lord, Increase our faith.

If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank that servant because he did the things that were commanded him ? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

S. Luke xvii. 1—5, 6—10.

What question ye with them ? .

He saw a great multitude about his disciples.

One answered, Master, I brought my son which hath a dumb spirit to thy disciples, and they could not cure him.

Unto the father,

O faithless generation, how long shall I be with you, how long shall I suffer you? Bring him unto me. . How long is it ago since this came unto him? . If thou canst believe, all things are possible to him that believeth. .

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. .

His disciples asked, Why could not we cast him out?

Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

S. Mark ix. 14, 16, 17, 19, 21, 23, 25, 29. *S. Matt.* xvii. 16, 17, 20—21. *S. Luke* ix. 41.

He saw a fig-tree, and found nothing thereon.

Let no fruit grow on thee henceforward for ever. . No man eat fruit of thee hereafter. .

And presently the fig-tree withered away. The disciples marvelled.

Have faith in God. . Verily, I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. . Whosoever shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore, I say unto

you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also, which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

S. Matt. xxi. 19, 20, 21—22.
S. Mark xi. 14, 22–26.

Then came the disciples of John, saying, Why do we fast, but thy disciples fast not?

Can the children of the bride-chamber mourn, as long as the bridegroom is with them? . As long as they have the bridegroom with them they cannot fast. . But the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth into an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse. . And the piece that was taken out of the new agreeth not with the old. . Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. . No man also, having drunk old wine,

S. Matt. ix. 14, 15 — 17.
S. Mark ii. 19 — 22.
S. Luke v. 34 — 35, 36 — 39.

straightway desireth new: for he saith, The old is better.

The disciples had forgotten to take bread with them.

Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. . O ye of little faith, why reason ye among yourselves, because ye have brought no bread? . Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? . Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees?

S. Mark viii. 14, 15, 17 — 19, 20, 21.
S. Matt. xvi. 6, 7, 8 — 11.

The Pharisees asked, Why walk not thy disciples according to the tradition of the elders?

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of

God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do. . Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother ; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a *gift*, by whatsoever thou mightest be profited by me ; he shall be free. And ye suffer him no more to do aught for his father or his mother ; making the word of God of none effect through your tradition, which ye have delivered : and many such like things do ye. .

[gift to God]

He called all the people.

Hearken unto me every one of you, and understand. There is nothing from without a man, that, entering into him, can defile him ; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. .

His disciples said, Knowest thou that the Pharisees were offended ?

Every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. . Are ye also yet without understanding ? Do ye not yet understand, that whatsoever entereth in at the mouth goeth into

the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.

S. Mark vii. 5, 6—8. 9—13, 14—16, 18—23. *S. Matt.* xv. 3—9, 10—11, 12, 13—14, 16—20.

The Pharisees asked him, Is it lawful for a man to put away his wife?

Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. . What did Moses command you? . Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. . All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were

His disciples say, It is not good then to marry.

so born from their mother's womb : and there are some eunuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

S. Matt. xix. 4 — 6, 8 — 9, 11 — 12.
S. Mark x. 2, 3, 5 — 9, 11 — 12.

To the Sadducees, which say that there is no resurrection.

Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are the angels of God in heaven. . The children of this world marry and are given in marriage : but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection. .

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living. . For all live unto him. . Ye therefore do greatly err.

S. Matt. xxii. 23, 29 — 32.
S. Luke xx. 34 — 38.
S. Mark xii. 24—27.

They that received tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes.

What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children or of strangers? . Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

S. Matt. xvii. 24, 25, 26—27.

And they asked him, Is it lawful for us to give tribute unto Cæsar or no?

They say unto him, Cæsar's.

Why tempt ye me, ye hypocrites? Shew me the tribute-money. . Whose is this image and superscription? . Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

S. Luke xx. 21, 22, 23—24, 25. *S. Matt.* xxii. 18, 19, 20—21. *S. Mark* xii. 15, 16, 17.

The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the syna-

gogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. . *S. Matt.* xxiii. 2—12.

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. *S. Luke* xx. 46—47. *S. Mark* xii. 38—40.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer:

therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar sweareth by it, and by all things thereon. And whoso shall swear by the temple sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven sweareth by the throne of God, and by Him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not

to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. . Ye fools! did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. .

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. .

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. . Woe unto you, lawyers!

for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered. .

Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

S. Matt. xxiii. 13—36.
S. Luke xi. 39—44, 46—52.

THE COMFORTER.

COME unto me, all ye that labor and a heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

S. Matt. xi. 28—30.

John sent two of his disciples, and said, Art thou he that should come?

Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me.

S. Matt. xi. 2, 3, 4—6.
S. Luke vii. 22—23.

A great multitude followed. Jesus said unto his disciples,

Whence shall we buy bread that these may eat. . They need not depart; give ye them

to eat. . How many loaves have ye ? go and see. . Bring them hither to me. .

Jesus took five barley loaves, and distributed them. .

S. John vi. 2, 5, 10, 11, 12.
S. Matt. xiv. 16, 18.
S. Mark vi. 37, 38.
S. Luke ix. 13, 14.

Make the men sit down. . Make them sit down by fifties in a company. . Gather up the fragments that remain, that nothing be lost.

The multitude being very great, Jesus called his disciples.

S. Mark viii. 1, 2—3, 5.
S. Matt. xv. 32, 34.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat ; and if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far. . How many loaves have ye ?

The people came seeking for Jesus.

S. John vi. 24, 26—27, 36, 43.

Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. . But I said unto you, that ye also have seen me, and believe not. . Murmur not among yourselves.

A nobleman besought him that he would heal his son.

S. John iv. 46, 47, 48, 50.

Except ye see signs and wonders, ye will not believe. . Go thy way, thy son liveth.

Hold thy peace, and come out of him.

There was a man with an unclean spirit.

S. Mark i. 23, 25.
S. Luke iv. 35.

Be opened.

They bring one that was deaf.

S. Mark vii. 32, 34.

Weep not. .
Young man, I say unto thee arise.

When the Lord saw the mother, he had compassion on her.

And he touched the bier.

S. Luke vii. 13, 14.

Fear not : believe only, and she shall be made whole. . Why make ye this ado and weep ? . Weep not, she is not dead, but sleepeth. . Maid, arise.

Jairus besought Jesus, for he had one only daughter, and she lay a dying.

S. Luke viii. 41, 42, 50, 52, 54.
S. Mark v. 36, 39, 41.
S. Matt. ix. 24.

I am not sent but unto the lost sheep of the house of Israel. . It is not meet to take the children's bread, and cast it to dogs. . Let the children first be filled. .

A Syrophenician woman, whose daughter had an unclean spirit, fell at his feet.

O woman, great is thy faith ; be it unto thee even as thou wilt. . For this saying go thy way ; the devil is gone out of thy daughter.

She said, yet the dogs eat of the children's crumbs.

S. Mark vii. 25, 26, 27, 28, 29.
S. Matt. xv. 24, 26, 28.

What will ye that I shall do unto you ?

Jesus called two blind men sitting by the way-side.

S. Matt. xx. 30, 32, 34.

What wilt thou that I should do unto thee ? Go thy way ; thy faith hath made thee whole.

Blind Bartimeus sat begging.

S. Mark x. 46, 51, 52.
S. Luke xviii. 41, 42.

Wilt thou be made whole ? . Rise, take up thy bed, and walk. .

Jesus saw a man which had an infirmity.

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

S. John v. 5, 6, 8, 14.

They brought to him a man sick of the palsy.

The scribes began to reason.

Son, be of good cheer; thy sins be forgiven thee. . What reason ye? . Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? . But that ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, arise, and take up thy bed, and go thy way into thine house.

S. Matt. ix. 2, 4—6. *S. Luke* v. 20, 21, 22—24. *S. Mark* ii. 5, 8—11.

There was a man before him that had the dropsy. Jesus spake unto the Pharisees,

Is it lawful to heal on the sabbath day? . Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

S. Luke xiv. 2, 3, 5.

On another sabbath, he said to a man whose right hand was withered,

He said unto them,

Rise up and stand forth in the midst. .

I will ask you one thing; is it lawful on the sabbath days to do good or to do evil? to save life or to destroy it? . . What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?

Then saith he to the man,
S. Luke vi. 6, 8, 9, 10.
S. Matt. xii. 11—12, 13.
S. Mark iii. 3, 4, 5.

Wherefore it is lawful to do well on the sabbath days. . Stretch forth thine hand.

In one of the synagogues on the sabbath, he called a woman which had a spirit of infirmity.

Woman, thou art loosed from thine infirmity. .

The Lord answered the ruler of the synagogue,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

S. Luke xiii. 10, 11, 12, 14, 15—16.

Jesus sat at meat with many publicans and sinners.

They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

S. Matt. ix. 10, 12—13.
S. Mark ii. 17.
S. Luke v. 31—32.

A woman diseased touched his garment.

Who touched my clothes? . Somebody hath touched me: for I perceive that virtue is gone out of me. . Daughter, be of good comfort: thy faith hath made thee whole. . Go in peace, and be whole of thy plague.

S. Matt. ix. 20, 22.
S. Mark v. 30, 34.
S. Luke viii. 45, 46, 48.

They brought unto him a woman taken in adultery.

He that is without sin among you, let him first cast a stone at her. .

Woman, where are those thine accusers?

hath no man condemned thee ? . Neither do
S. John viii. 3, 7, 9, 10, 11. I condemn thee : go and sin no more.

In the Pharisee's house, a woman, which was a sinner, brought ointment, and kissed his feet.

Simon, I have somewhat to say unto thee. . There was a certain creditor, which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most ? . Thou hast rightly judged. . Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. .

And he said unto her,

Thy sins are forgiven. . Thy faith hath
S. Luke vii. 36—37, 38, 40, 41—42, 43, 44—47, 48, 50. saved thee ; go in peace.

Mary anointed the feet of Jesus.

Why trouble ye the woman. . Let her alone ; . for she hath wrought a good work upon me. . For ye have the poor with you

always, and whensoever ye will ye may do them good : but me ye have not always. She hath done what she could ; she is come aforehand to anoint my body to the burying. . For in that she hath poured this ointment on my body, she did it for my burial. . Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

S. Matt. xxvi. 10—13.
S. Mark xiv. 6—9.
S. John xii. 3, 7—8.

Martha, Martha, thou art careful and troubled about many things ; but one thing is needful ; and Mary hath chosen that good part which shall not be taken away from her.

Mary sat at Jesus' feet. But Martha was cumbered about serving.

S. Luke x. 39, 40, 41—42.

Verily, I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. . For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

A poor widow threw two mites into the treasury.

S. Mark xii. 42, 43—44.
S. Luke xxi. 3—4.

Let us go over to the other side of the lake. .

He went into a ship with his disciples.

Peace, be still. .

There came a storm.

S. Luke viii. 22, 23, 25.
S. Mark iv. 35, 39, 40.
S. Matt. viii. 26.

Why are ye so fearful? how is it that ye have no faith?

Jesus went unto them, walking on the sea.

Peter said, Lord, bid me come.

S. Matt. xiv. 25, 27, 28, 29, 31.
S. Mark vi. 50.
S. John vi. 20.

Be of good cheer; it is I; be not afraid. . Come. . O thou of little faith, wherefore didst thou doubt?

He spake a parable, that men ought always pray, and not faint.

There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. . Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

S. Luke xviii. 1, 2—5, 6—8.

John said, Master we saw one casting out devils in thy name; and we forbade him.

Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give

you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

S. Luke ix. 49, 50.
S. Mark ix. 39—41.

Yea, rather, blessed are they that hear the word of God and keep it.

A certain woman said, Blessed is the womb that bare thee.
S. Luke xi. 27, 28.

Who is my mother ? and who are my brethren ? . Behold my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

He stretched forth his hand toward his disciples.
S. Matt. xii. 48, 49—50.
S. Mark iii. 33, 34—35.
S. Luke viii. 21.

Come out of the man, thou unclean spirit. . What is thy name ? . Go.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

There met him two possessed.
S. Matt. viii. 28, 32.
S. Mark v. 8, 9, 18, 19.
S. Luke viii. 30, 39.

I will ; be thou clean. . See thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

A leper came, saying, Lord, if thou wilt, thou canst make me clean.
S. Matt. viii. 2, 3, 4.
S. Mark i. 41, 44.
S. Luke v. 13, 14.

Believe ye that I am able to do this ? .

Two blind men came.

S. Matt. ix. 27, 28, 29, 30.

According to your faith be it unto you. . See that no man know it.

They bring a blind man, and he sent him away restored.

S. Mark viii. 22, 25, 26.

Neither go into the town, nor tell it to any in the town.

Jesus was transfigured before the three disciples.

S. Matt. xvii. 2, 6, 7, 9.

Arise, and be not afraid. . Tell the vision to no man, until the Son of man be risen again from the dead.

There met him ten lepers.

One of them turned back, and with a loud voice glorified God.

S. Luke xvii. 12, 13, 14, 15, 17—18, 19.

Go shew yourselves unto the priests. .

Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. . Arise, go thy way: thy faith hath made thee whole.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merci-

ful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

S. Luke xviii. 9, 10 — 14.

Zaccheus, the chief among the publicans, sought to see Jesus.

Zaccheus, make haste, and come down: for to-day I must abide at thy house. . This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

S. Luke xix. 2, 3, 5, 9 — 10.

THE SUFFERER.

Jesus cometh unto John to be baptized.

S. Matt. iii. 13, 15.

SUFFER it to be so now; for thus it becometh us to fulfil all righteousness.

Then was Jesus led up into the wilderness.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. .

It is written again, Thou shalt not tempt the Lord thy God. .

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

S. Matt. iv. 1, 4, 7, 10.
S. Luke iv. 4, 8, 12.

A certain man said, Lord, I will follow thee.

Foxes have holes and birds of the air have nests; but the Son of man hath not where to lay his head.

S. Luke ix. 57, 58.
S. Matt. viii. 20.

The Pharisees demanded when the kingdom of God should come.

The kingdom of God cometh not with observation. Neither shall they say, Lo here!

or, Lo there! for behold, the kingdom of God is within you. .

And he said unto his disciples,

The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, See there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

S. Luke xvii. 20—25.

His disciples asked, Why say the scribes that Elias must first come?

Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them.

S. Matt. xvii. 10, 11—12.
S. Mark ix. 12—13.

The mother of Zebedee's children came with her sons.

She saith, Grant that these may sit on thy right hand and the left, in thy kingdom.

What wilt thou? . What would ye that I should do for you? . Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? . Ye shall drink, indeed, of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not

mine to give, but it shall be given to them for whom it is prepared of my Father. .

And the ten were moved with indignation against the two brethren.

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

S. Matt. xx. 20, 21, 22, 23, 24, 25 — 28. *S. Mark* x. 36, 38, 39 — 40, 42 — 45.

There came certain Pharisees, saying, Depart hence; for Herod will kill thee.

Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not see me, until the time come when ye shall say,

Blessed is he that cometh in the name of the Lord.

S. Luke xiii. 31, 32—35. *S. Matt.* xxiii. 37—39.

My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

The Jews' feast of tabernacles was at hand.

S. John vii. 2, 6—8.

Whom do men say that I, the Son of man, am? . But whom say ye that I am? . Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and on this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. .

He asked his disciples,

Peter answering, The Christ of God

The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised again the third day. .

He commanded them to tell no man.

Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the

Then Peter began to rebuke him.

S. Matt. xvi. 13, 15, 17—19, 22, 23.
S. Mark viii. 27, 29, 33.
S. Luke ix. 18, 20, 21, 22.

things that be of God, but those that be of men.

When Jesus knew that his disciples murmured,

Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not. . Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. .

S. John vi. 61—64, 65, 67, 70.

Will ye also go away? . Have I not chosen you twelve, and one of you is a devil?

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. . And they shall kill him; and the third day he shall be raised again.

S. Luke ix. 44.
S. Matt. xvii. 22, 23.
S. Mark ix. 31.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death; and the third day he shall rise again.

S. Luke xviii. 31—33.
S. Mark x. 33—34.
S. Matt. xx. 18—19.

The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. .

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. . Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

S. John xii. 23—28, 30—32, 35—36.

THE BETRAYED.

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

S. Matt. xxvi. 2.

Go and prepare us the passover that we may eat. . Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples ? . My time is at hand ; I will keep the passover at thy house. . And he shall shew you a large upper room furnished : there make ready.

S. Luke xxii. 8, 10 — 12.
S. Matt. xxvi. 18.
S. Mark xiv. 13—15.

When the even was come he sat down with the twelve.

With desire I have desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. .

Take, eat : this is my body which is given for you. . This do in remembrance of me. .

And as they did eat, Jesus took bread and blessed and brake it, and gave it to them.

This cup is the new testament in my blood, which is shed for you. . Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins. . This do ye as oft as ye drink it in remembrance of me. .

And he took the cup, and gave thanks, and gave it to them.

Take this and divide it among yourselves. . But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

S. Matt. xxvi. 20, 26 — 29.
S. Mark xiv. 22, 24 — 25.
S. Luke xxii. 15—18, 19, 20.
1 *Cor.* xi. 24, 25.

The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? But I am among you as he that serveth. Ye are they which have continued with me in my temptations ; and I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my

There was a strife among them, which should be the greatest.

kingdom, and sit on thrones, judging the twelve tribes of Israel.

S. Luke xxii. 24—30.

He began to wash the disciples' feet. . Peter saith, Lord, dost thou wash my feet?

What I do thou knowest not now; but thou shalt know hereafter. . If I wash thee not, thou hast no part with me. He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. .

Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.

S. John xiii. 5, 7, 8, 10, 12—20.

Verily, I say unto you, one of you which eateth with me shall betray me. . Behold, the hand of him that betrayeth me is with me on the table. . He that dippeth his hand with me in the dish, the same shall betray me. . It is one of the twelve. . He it is to whom I shall give a sop, when I have dipped it. . The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born. .

Jesus was troubled in spirit.

Thou hast said. . That thou doest do quickly. .

Then Judas said, Master, is it I?

Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

S. Matt. xxvi. 21, 23—24, 25.
S. Mark xiv. 18, 20—21.
S. Luke xxii. 21—22.
S. John xiii. 21, 26, 27, 31—35.

All ye shall be offended, because of me this night: for it is written, I will smite the

shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. .

Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. . Wilt thou lay down thy life for my sake? . Verily, verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. . Whither I go, thou canst not follow me now; but thou shalt follow me afterward. .

When I sent you without purse, and scrip, and shoes, lacked ye any thing? . But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. . It is enough.

S. Matt. xxvi. 31—32, 34.
S. Mark xiv. 27—28, 30.
S. Luke xxii. 31—32, 34, 35—37, 38.
S. John xiii. 36, 38.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. . I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him. .

Philip said, Lord, shew us the Father.

Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments:

and I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him,

the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye

should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to Him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my

Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. . Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see

you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs : but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day, ye shall ask in my name : and I say not unto you, that I will pray the Father for you : for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and go to the Father. .

Do ye now believe ? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer : I have overcome the world.

S. John xiv. 1—4, 6—7, 8, 9—21, 23—31. xv. 1—27. xvi. 1—16, 19—28, 31—33.

These words spake Jesus, and lifted up his eyes to heaven.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone ; but for them also which shall believe on me through their word : that they may all be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the

glory which thou gavest me I have given them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them. *S. John* xvii. 1—26.

They came to Gethsemane.

Sit ye here, while I go and pray yonder. . Pray that ye enter not into temptation. .

He taketh three with him.

My soul is exceeding sorrowful, even unto death : tarry ye here and watch with me. .

He went farther, and fell on his face, and prayed.

O my Father, all things are possible unto thee ;. if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt, . not my will, but thine, be done. .

He cometh, and findeth them sleeping.

Simon, sleepest thou ? . Could ye not watch with me one hour ? . Why sleep ye ?

Rise. . Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. .

He went away again, and prayed :

O my Father, if this cup may not pass away from me except I drink it, thy will be done. .

And he came, and went away again, and prayed. Then cometh he to his disciples.

Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me. .

And behold a multitude, and Judas went before them.

Whom seek ye ? . I am he. . Whom seek ye ? . I have told you that I am he. If therefore ye seek me, let these go their way. . . . Judas, betrayest thou the Son of man with a kiss ? . . Friend, wherefore art thou come ? .

And one of them drew a sword and smote a servant of the high-priest.

Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ? . Suffer ye thus far. . Put up again thy sword into his place ; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels ? But how then shall the Scriptures be fulfilled, that thus it must be ? .

Are ye come out as against a thief, with

swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the Scriptures of the prophets might be fulfilled. . This is your hour, and the power of darkness.

S. Matt. xxvi. 36, 38, 39, 40—41, 42, 45—46, 50, 52—54, 55, 56.
S. Mark xiv. 32, 34, 36, 37—38, 41—42, 47, 48—49.
S. Luke xxii. 40, 42, 46, 47, 48, 51, 52—53.
S. John xviii. 4, 5, 7, 8, 11.

They led Jesus away to the high-priest.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. .

One of the officers struck Jesus.

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? .

The high-priest asked him, Art thou the Christ?

Thou hast said. . If I tell you, ye will not believe. And if I also ask you, ye will not answer me nor let me go. . Ye say that I am. . I am. . Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Jesus stood before the governor: and the governor asked him, Art thou the king of the Jews?

Sayest thou this thing of thyself, or did others tell it thee of me? . My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I

should not be delivered to the Jews : but now is my kingdom not from hence. . Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. . Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.

S. John xviii. 20—21, 22, 23, 34, 36, 37. xix. 11. *S. Mark* xiv. 53, 61, 62. xv. 2. *S. Luke* xxii. 67—69, 70. xxiii. 3. *S. Matt.* xxvi. 64. xxvii. 11.

As they led him away.

Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us : and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry ?

S. Luke xxiii. 26, 28—31.

THE CRUCIFIED.

FATHER, forgive them: for they know not what they do. .

Verily, I say unto thee, to-day shalt thou be with me in paradise. . To the other malefactor,

Woman, behold thy son! . Behold thy mother! . To his mother and the disciple whom he loved.

I thirst. . My God, my God, why hast thou forsaken me? .

It is finished. .

Father, into thy hands I commend my spirit.

S. Luke xxiii. 34, 43, 46.
S. John xix. 26, 27, 28, 30.
S. Matt. xxvii. 46.
S. Mark xv. 34.

THE RISEN.

Jesus met the women.

S. Matt. xxviii. 9, 10.

ALL hail! . Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Mary stood at the sepulchre weeping. She saw Jesus.

S. John xx. 11, 14, 15, 16, 17.

Woman, why weepest thou? Whom seekest thou? .

Mary. . Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

Two of them went to Emmaus, . and Jesus went with them.

One of them said, Hast thou not known the things which are come to pass?

S. Luke xxiv. 13, 15, 17, 18, 19, 25—26.

What manner of communications are these that ye have one to another, as ye walk, and are sad? . What things? . O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?

Jesus stood in the midst of the disciples.

Peace be unto you. . Why are ye troubled?

and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. . Have ye here any meat? . These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And he took it and did eat before them.

And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high. . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. . Peace be unto you:

as my Father hath sent me, even so send I you. . Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

S. Luke xxiv. 36, 38 — 39, 41, 44, 46 — 49. *S. Mark* xvi. 15—18. *S. John* xx. 19, 21, 22 — 23.

His disciples were within, and Thomas with them. Then came Jesus.

Peace be unto you. .

Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. .

Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

S. John xx. 26, 27, 29.

Jesus shewed himself again to the disciples at the Sea of Tiberias.

Children, have ye any meat ? . Cast the net on the right side of the ship and ye shall find. . Bring of the fish which ye have now caught. . Come and dine. .

Simon, son of Jonas, lovest thou me more than these ? . Feed my lambs. . Simon, son of Jonas, lovest thou me ? . Feed my sheep. . Simon, son of Jonas, lovest thou me ? . Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall

gird thee and carry thee whither thou wouldest not. . Follow me. .

If I will that he tarry till I come, what is that to thee? Follow thou me.

Peter seeing the disciple whom Jesus loved, saith, Lord, and what shall this man do?

S. John xxi. 1, 5, 6, 10, 12, 15, 16, 17, 18, 19, 20, 21, 22.

All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

Jesus came and spake unto the disciples.

S. Matt. xxviii. 16, 18—20.

Wait for the promise of the Father, which ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. . It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And being assembled together with the apostles whom he had chosen, commanded them that they should not depart from Jerusalem, but

Acts i. 2, 4, 5, 7—8.

THE REDEEMER.

To the scribe when he answered discreetly.

S. Mark xii. 34.

THOU art not far from the kingdom of God.

They went into a village, . and they did not receive him. . James and John said, Lord wilt thou that we command fire to consume them ?

S. Luke ix. 52, 53, 54, 55 — 56.

Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Some told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, nay ; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, nay ; but except ye repent, ye shall all likewise perish. .

A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit there-

on, and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.

S. Luke xiii. 1, 2—5, 6—9.

Then drew near to him all the publicans and sinners, and the Pharisees murmured.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? And when she hath

found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy

hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as

this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

S. Luke xv. 1, 2, 4—10, 11—32.

His disciples prayed him, saying, Master, eat.

I have meat to eat that ye know not of. My meat is to do the will of Him that sent me, and to finish His work.

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

S. John iv. 31, 32, 34—38.

Some of the people said, He casteth out devils through Beelzebub.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

because ye say that I cast out devils through Beelzebub. . And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the

heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. .

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

S. Matt. xii. 25—37, 43—45. *S. Luke* xi. 15, 17—26. *S. Mark* iii. 23—29.

A man named Nicodemus came to Jesus.

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. . Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it list-

eth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. . Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen ; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the

world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

S. John iii. 1, 2, 3, 5—8, 10—21.

For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is

coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *S. John* v. 21 — 30.

This is the work of God, that ye believe on him whom He hath sent. . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. .

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is

the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day. . No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. .

Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

S. John vi. 29, 32—33, 35, 37—40, 44—51, 53—58.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in

and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice : and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

S. John x. 1—5, 7—18.

Lazarus was sick, when Jesus heard that,

This sickness is not unto death, but for the

glory of God, that the Son of God might be glorified thereby. . Let us go into Judea again. .

His disciples say, Master, the Jews of late sought to stone thee ; and goest thou thither ?

Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. . Our friend Lazarus sleepeth ; but I go that I may awake him out of sleep. . Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless, let us go unto him. .

When Jesus came, he saith unto Martha,

Thy brother shall rise again. . I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this ? .

Jesus wept.

Where have ye laid him ? . Take ye away the stone. . Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? .

And Jesus lifted up his eyes.

Father, I thank thee that thou hast heard me : and I knew that thou hearest me always : but because of the people which stand by, I said it, that they may believe that thou hast sent me. . Lazarus, come forth ! . Loose him and let him go.

S. John xi. 1, 4, 7, 8, 9 — 10, 11, 14 — 15, 17, 23, 25 — 26, 27, 34, 35, 39, 40, 41 — 42, 43, 44.

Then came a centurion, beseeching that he would come and heal his servant.

I will come and heal him. .

The centurion answered, Lord, speak the word only.

Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast into outer darkness : there shall be weeping and gnashing of teeth. .

And unto the centurion,

Go thy way ; and as thou hast believed, so be it done unto thee.

S Matt. viii. 5, 7, 8, 10—12, 13.
S. Luke vii. 3, 9.

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. . Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful

generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

S. Matt. xvi. 24—28. *S. Mark* viii. 34—38. ix. 1. *S. Luke* ix. 23—27.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

S. Luke xiii. 24—30.

Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye

also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last first.

S. Matt. xix. 28—30. *S. Mark* x. 29—31. *S. Luke* xviii. 29—30.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard

saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. *S. Matt.* xx. 1—16.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden,

Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

S. Matt. xxii. 2—14.

Jesus went out from the temple.

See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. .

On the mount of Olives.

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . And the time draweth near: go ye not therefore after them. . And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. . And fearful sights, and great signs shall there be from heaven. . All these are the beginning of sorrows. .

But take heed to yourselves: for they shall deliver you up to councils: and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to

death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. . But there shall not an hair of your head perish. In your patience possess ye your souls. . He that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, . in the holy place, (whoso readeth, let him understand,) . and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. . And let him that is on the house-

top not go down into the house, neither enter therein, to take any thing out of his house : and let him that is in the field not turn back again for to take up his garment. . For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck in those days ! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. .

But pray ye that your flight be not in the winter, neither on the sabbath day. . For in those days shall be affliction, such as was not from the beginning of creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say to you, Lo, here is Christ ; or Lo, he is there ; believe him not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed : be-

hold, I have foretold you all things. . Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : Behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For whersoever the carcass is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven. . And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. . And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from

one end of heaven to the other, . from the uttermost part of the earth to the uttermost part of heaven. . And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. .

Now learn a parable of the fig-tree: when her branch is yet tender, and putteth forth leaves, ye know that summer is near. . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand, . even at the doors. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. . But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . Likewise also as it was in the days of Lot; they did

eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. . Then shall two be in the field ; the one shall be taken, and the other left. Two women shall be grinding at the mill ; the one shall be taken, and the other left. . And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that

shall come to pass, and to stand before the Son of man.

S. Matt. xxiv. 1, 2, 4—41. *S. Mark* xiii. 2, 5—32. *S. Luke* xvii. 26—36, 37. xxi. 6, 8—36.

Watch therefore: for ye know not what hour your Lord doth come. . Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. .

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But and if that evil servant

shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. .

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

S. Matt. xxiv. 42—51.
S. Mark xiii. 33—37.
S. Luke xii. 39—40, 42—46, 47—48.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to

meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *S. Matt.* xxv. 1—13.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long

time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have

put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. *S. Matt.* xxv. 14—30.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. *S. Luke* xii. 35—38.

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated

him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take

from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. *S. Luke* xix. 12—27.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we

thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

S. Matt. xxv. 31—46.

THE END.

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